

Hawaiian Church Chronicle

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[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

VOL. IX.

HONOLULU, T. H., JULY, 1916

No. 2

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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. IX.

HONOLULU, T. H., JULY, 1916

No. 2

Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

JULY, : : : : 1916

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H. Advertising rates made known upon application.

CHURCH CALENDAR.

July 30—6th Sunday after Trinity.
(Green.)
August 6—Transfiguration. (White.) 7th
Sunday after Trinity.
13—8th Sunday after Trinity.
(Green.)
20—9th Sunday after Trinity.
(Green.)
24—St. Bartholomew. (Red.)
◆◆◆◆◆◆◆◆◆◆

THE POPE AND DANCING.

Some time ago excellent people had in charge an entertainment for the benefit of a cause under the care of this Church. The plan was to have dancing as a part of the program. When the proposition was submitted to the Bishop he stated that he had been a priest for 34 years and had always refused to permit dancing at any entertainment for raising money for any purpose which was directly or indirectly connected with the Church. Those who were in charge were at first greatly upset at the decision, but later they accepted it and went to work.

In the Diocese of California at least thirty years ago a resolution of the Convention took strong ground upon the matter stating that it was the sense of the Convention that the Church in California was opposed to this way of raising money for any purpose connected with the Church.

There have been many occasions in the Bishop's career when he has been importuned to allow dancing, palmistry, fortune telling, etc., for the purpose of making money for something connected with the Church. The idea of making money by such methods has never appealed to him in the slightest degree.

People do not learn to give by any such means and in the course of his life he has not been without success in the matter of raising money for Church purposes. Before he gave his decision, not wishing to be arbitrary, he consulted the clergy and found that they all felt very strongly on the matter and unqualifiedly supported him. He then approached certain laymen holding Diocesan offices and the opinion which they voiced was: "It would degrade the Church to make money in this way for anything in which it is interested."

We are glad now to note that the Bishop of Rome, commonly called the Pope, has recently positively forbidden dancing at Church entertainments.

The Chancellor of the Roman Catholic Diocese of New York has informed the clergy of New York that Cardinal Farley forbade "under severe penalty all dances at Church entertainments." The idea is to "remove all abuses from entertainments held to promote pious objects."

Roman Catholic laymen of Philadelphia and elsewhere have expressed themselves as being heartily in favor of the decree of the Pope. "A wise measure calculated to offset the pagan tendencies of the time in dancing and dress," is the comment of one Roman Catholic layman.

A New York Roman Catholic official well known throughout the city said this: "The regulation is timely and necessary. Dancing, which in itself is an innocent and healthy amusement, has been carried by many persons far beyond the verge of good taste and good manners. Professional dancers have been imitated by young people, who while absolutely innocent of any thought of wrongdoing, have imitated certain extravagances of the stage, to put it mildly, which have given great scandal."

MODERN DANCING IN GENERAL.

We are greatly pleased with the decree of the Pope and the acceptance of it by Roman Catholic officials in the United States.

There was a time when dances at properly conducted affairs were dignified, graceful and were generally unobjectionable.

But much of modern dancing is not

free from objection. It lacks grace of movement and is largely made up of wriggling and hopping about in close contact.

Some time ago we were at a place where a very intelligent part-Hawaiian woman educated in the States was looking on at a modern dance. Her father was an American, her mother a Hawaiian. She said to the writer that when she was a girl her father came home and found her dancing a hula. He took her by the shoulders and said, "If I ever find you dancing this again I will tie a rope round your neck and put a stone around the other end and take you out to the deep sea and fling you in."

It was, of course, the father's way of stating his emphatic protest.

"But," continued the Hawaiian woman, "I now go to dances promoted by the children of Missionaries and the very movements of the body which my father condemned are performed by their children. I do not like it," she continued, "these modern dances are to my mind worse than the old hula of my young days."

Personally we agree with this well known Hawaiian woman. The hula as we have seen it in its best form is graceful and dignified when compared to some of the fantastic wriggling and swaying of the body from the hips which we have seen in some of the modern dances. We have no objection to dancing in itself, but to us many of the modern dances are disgusting and objectionable in the extreme. It may be said that we are old and behind the times. It may be so, but we have yet a sense of what is decent, and what is indecent.

We hope that this decree of the Pope will be taken to prohibit raffling and other means of making money for "pious purposes" which have been allowed and even defended by Roman authorities on these Islands. Entirely contrary to the practice of the Roman Church in the United States are many of the things which are allowed here. If we are to be Americans in these Islands we do not want the Lord's day to be a day of church fairs and festivals, auctions and raffles, as it is in parts of Europe. On the maintenance of the Lord's Day as one of rest and worship depends much of the standard of our civilization.

TEACHING DANCING IN SCHOOLS.

As to the modern craze of folk dances and aesthetic dances there is little that is objectionable and much that is pretty, but it is a curious thing that the Y. W. C. A., which frowned on all dancing as worldly should now have dancing as a department, which to our personal knowledge has turned the heads of some girls from high ideas of service to a devotion to the movements of heels and toes or as a man of the world said to the writer: "Instead of leading to high thinking they are leading to high kicking."

About the teaching of folk dances and aesthetic dances in schools there is a great deal of folly. The children of the Hawaiian Islands need every minute of their school time given to English. The poor English spoken and written by many of those holding teachers' certificates illustrates the need. It is under the circumstances robbing the children of precious time if instead of learning English they are taught to dance. If they are to be taught dancing let it be out of school hours and not be a part of the 180 odd days in which a teacher performs her arduous tasks and gets twelve months' pay. The children get plenty of exercise in walking to and from school, in helping their mothers and in playing games.



THE REST DAY AND LEGISLATION.

When the writer came to Honolulu fourteen years ago one thing which impressed him greatly was that Sunday was a day of rest. Stores were closed, no work was done and public games at which a charge was made were not held.

Soon after his arrival there was a movement to allow stores selling fruit and cigars to be open and do business on Sunday. He believed at the time it would mean the opening of Chinese and Japanese stores while the shops kept by white men would remain closed. The result has been exactly as he expected. The cry raised that Honolulu was a "jay town" because certain shops were not open, was one of the reasons which led the legislature to act, and the benefit is certainly not great to the public or to trade in general.

FURTHER LETTING DOWN THE BARS.

The writer believed then that the law passed would lead to letting down the bars in other directions. The last legislature of this Territory enacted a law permitting moving picture concerns to show films of an educational or Biblical character.

The committee of the Legislature appointed to consider the question called a

public meeting for discussion on the subject. With most of the pleas made against it the writer had no sympathy. The plea that it would keep people from going to Church was silly.

When the writer was asked at the meeting to express his opinion he stated his objection to the proposed bill on economic and social grounds and frankly said that he did not agree with those who put it wholly on religious grounds. He stated that the barbers of the Islands had objected to a proposed bill which permitted the opening of the barber shops. The reason of the objection was that the barbers would be obliged to work on Sundays. The writer said that at times when he had been in Paris he did not like to see builders and painters, etc., working on Sundays as on other days he liked an American, not a European Sunday. Many vaudeville artists had told him that they objected to playing in the West because they had no day off. He was satisfied that the bill allowing certain shows would be the opening wedge which would lead to a gradual loosening of the hold on Sunday as a day of rest. He pointed out to the meeting that the term "educational" was a very loose one for almost any film could be admitted on that ground. After the meeting he asked one of the chief showmen why they had not been frank enough to ask for a general permission to have shows, instead of trying to get what they wanted by subterfuge.

A GENERAL LETTING UP.

Without going into details the writer has observed that the Sunday law in general has become to a large extent a dead letter due he believes to the opening wedge.

In journeyings which he has made on Sundays from one place to another where he had an engagement he has noticed many working in the fields. He does not mean irrigating and necessary work, nor does he mean wholly on plantations, but in the past year he has seen more men and women working in the fields than he has in the whole twelve years preceding. In addition he has seen carpenters working and men laying cement floors, etc., even on government buildings, and has heard excuses for children being absent from Sunday School that they were

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working in a pineapple canning factory. If the question is asked if these workers were Orientals, the answer is "most of them." But there is the point. If there is money in it many Orientals are glad to do what they have been accustomed to do in their own countries, work every day except when they take a lay off or "moe moe."

We object to this working every day as an American. We hear a great deal in this day about "Americanism." One feature of Americanism is the observance of Sunday as a day of rest. We believe that it is a blow to our American civilization in these Islands to break down our ideas of Sunday.

Let it be observed that we do not call the first day of the week or Sunday, the Sabbath, because Sunday is not the Sabbath. It is never called the Sabbath in the New Testament, nor in the Church for fifteen centuries. It was so called by the Puritans when they had power in England during the Commonwealth, and in New England when they ruled and laws were passed which forbade under severe penalty work and games on the Lord's Day.

SUNDAY NOT THE SABBATH.

We, as Churchmen, know that Sunday is not the Sabbath. Sunday is the Lord's Day, the weekly memorial of His Resurrection; it is a day of rest and worship and of sane and quiet recreation. We do not object to innocent amusements on Sunday. Personally we look with disfavor upon many things which people generally feel justified in doing on Sunday, but we do not believe in laws compelling people to act as we desire where no breach of the moral law is concerned. But we are sorry to see Sunday made more and more a secular day. The ablest jurists which the United States have ever had, have declared that by Common Law this is a Christian Country. We have a right therefore to legislate in regard to the Christian day of rest.

SEVENTH DAY SECTS.

One thing is curious in this regard and

that is whenever any legislation is proposed in regard to Sunday the Seventh Day Sects (for there are seven kinds of Seventh Day believers in the United States) arise to object to any Sunday laws though if they were in power we believe that they would enact Sabbath laws. The question here has been made prominent lately by a travelling "Evangelist" who has upset many simple people by harping on the "Seventh Day."

As a matter of fact when it is stated that the Sunday is not intended to be the Sabbath most of the ammunition of such people is useless. The Sabbath was a Jewish Day. The Passover and the Day of Atonement should be observed if the Sabbath is—all are Jewish ordinances, a part of the whole law from circumcision to feasts and fasts.

Another thing is that the day itself is an arbitrary arrangement. If you look up in any encyclopedea the "Day Line" or the "Date Line"—you will find that this line does not go in a straight direction from pole to pole. It moves East or West to include or exclude certain groups of islands. The reason for this is that the day depended entirely on the direction from which navigators came. If they came round the Cape of Good Hope they would, according to the ship's log have one day, and if they came by Cape Horn, they would have another day and another date. In making the international date line these differences were recognized.

It happens because of this that in the South Seas one group of islands is observing Sunday, and a short distance away another is observing Monday at the same time.

The determination of the day is an arbitrary matter. Mariners are in the habit of making the change of day on crossing the 180th Meridian from Greenwich, but this fact is of no service when we go to the South Pacific Islands. The date in use in groups of islands depends on the question whether Europeans or Americans gave the Islands their dates according to the direction from which they came. It is the worst kind of formalism to insist on a certain day for the "Sabbath" and it is ridiculous. The

whole theory breaks down before common sense but the Seventh Day Adventists appeal to primitive or ignorant people by an emphasis of the commandment as to the Seventh Day.

These Seventh Day people ignore one fact entirely and that is that Jesus Christ promised the Church that the Holy Spirit should guide it into truth. To hold that

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the entire Church has been in error until some modern Sabbatarian found out the truth is to hold that Jesus Christ was not correct in His statement and that the Church was to be guided into truth.

Some of these earnest Sabbatarians say: "Show me the place where we are told to keep Sunday." We might reply, "Show us the place where Christian people are told to keep the Jewish Sabbath or to keep the Jewish law." Anyone familiar with the History of the Christian Church knows that in the early centuries the Jews who became Christians kept the Sabbath, and kept Sunday also as a day for worship. They at least met for a celebration of the Holy Communion. If the Seventh Day Sects were consistent followers of early Jewish Christians they would keep the Sabbath strictly, but they would also meet for worship on the "First Day" as recorded in the New Testament.

We have not space here to show from the New Testament and the early Fathers that Christians met for worship on the Lord's Day, but it is an absolutely indisputable fact which no one of any learning will or ever did try to controvert. At the same time it is a fact that Jewish Christians kept the Sabbath as well as the first day of the week, but again and again Gentiles were told that they were not under bondage to the Jewish law.

But there is another argument on which with Catholic Churchmen the whole matter rests. The New Testament was written by men in the Church, the Church kept the books, the Church declared which books were to be read in the Churches, and which were not to be read, the Church translated the books and has always interpreted them according to methods coming down from the beginning. Now men arise and take these books of the Church, and boldly say that the Church does not know what her books mean. It is as if a man wrote a letter and someone should take it and argue that the writer meant something different from that which in all his other writings he states clearly as his belief and policy.

The Seventh Day advocate has no stone to stand on—he takes the Bible, the book of the Church, the book which she

gave to the Seventh Day man, and says, "You are wrong, you do not understand the book which you wrote, the book which you preserved, the book which you translated." It is gross ignorance which takes the Bible and twists texts to suit one's views. History, science, common sense, all know that the first day of the week, the weekly memorial of the Resurrection is the day of Christian rest and worship.

KILL SUNDAY.

Voltaire is credited with the saying: "If you would destroy Christianity you must first kill Sunday."

From the days of King Alfred down to our own, the statutory principle has been that there are six working days in a week. It has been found again and again that in the long run men will do more by working six days in a week than in taking no rest. Lloyd George has recently reaffirmed the principle in relation to munition factories.

MILITIA AND BOY SCOUTS.

While we are on the subject we positively assert that we believe that it is against public policy, contrary to true Americanism, to set apart Sunday as the day for drill or for military exercises of any kind, except in time of need. If we are met with the objection: "There is no other time," then we would not give much for the Patriotism of the employer who would not let militia men take Saturday or some other day for drill. We have too much "mouth" patriotism and too much patriotism which waves the flag, but would not sacrifice to sustain that for which it stands when it touches the pocket.

No movement will be of any real permanent blessing which ignores the wholesome principle of the Christian Sunday. We question the right under common law to constantly set apart Sunday as the day of drill and rifle practice.

We stand for Sunday as the day of rest and we object to anything which would in insidious way change the day so that man would be robbed of what is his birthright in a Christian country of

rest from labor, and everything which lets down the bars will in the end affect him and increase Sunday labor. This is the reason that in Continental Europe societies of working men have been formed to preserve the day of rest.



WONDERFUL MEDICAL SCIENCE AND EDDYISM.

I have just been reading a marvelously interesting summary of the advances in medical and surgical science brought about by the necessities of the great war now waging. The prevention of lock-jaw by the use of anti-tetanus serum; the marvelous improvement in the treatment of wounds by the prevention of gangrene and other infections through Sir Almroth Wright's methods; the practical abolition of typhoid through immunization; the wonderful work done by our American physicians in the typhus

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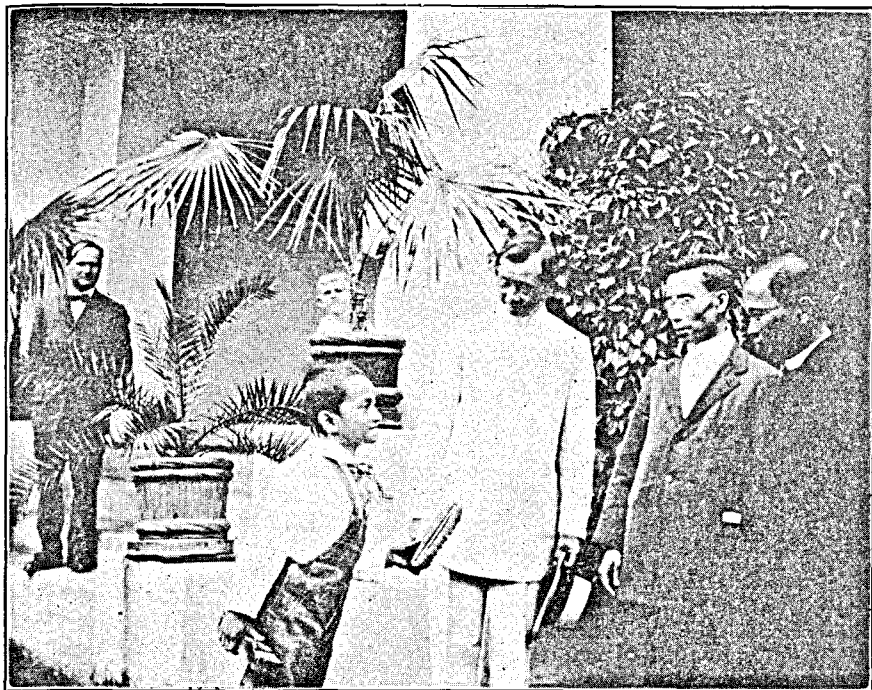
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epidemic in Serbia; the averting of a cholera plague; all these things increase our gratitude to the good physicians who have accomplished such wonders. But a question naturally suggests itself:

If so-called "Christian Science" had been in charge, what would have happened?

Suppose you answer that question honestly, since Eddyism would have been an incredibly tragic and wholesale failure in all that field because its fundamental claims are in contradiction to all that these wise medical men have proved.—"Presbyter Ignotus" in the Living Church.



THE PENSION FUND.

\$3,000,000 RAISED AND THE WHOLE CHURCH ENDORSES CHURCH PENSIONS.

Three million dollars has now been raised toward the needful Reserve Fund for Church pensions, and the entire sixty-eight dioceses of the Church have formally adopted the Church Pension Plan. The dioceses of the Church will have been unanimous in their endorsement of this great undertaking. To the list of dioceses, twelve missionary districts must be added as having identified themselves with the system. Thirty-four Conventions have reported this action within the past forty days. Since our last report in these columns, the names of Easton, Vermont, and Honolulu must be subjoin-

ed to the list of those which have accepted the plan.

The reaching of the \$3,000,000 mark, which means 60 per cent. of the amount which Bishop Lawrence has undertaken to raise within a year, is the culmination of an interesting and vigorous spring campaign conducted over a period of four months. Washington's Birthday saw the arrival of the first pledges, and in the brief period of seventeen days the first million dollars was announced on March 10. The second million dollars had been raised by the 2d of May, and just two weeks later the half-way point was passed and the two million dollars and a half was announced on the 16th. Fifty-nine dioceses and districts have had a share in this result. Some of these have given the same proportion as the diocese of New York, which leads the list as regards the total amount of its contributions.

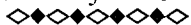
During the summer the Central Office will be open and the staff will push the work as vigorously as ever. In the dioceses where summer congregations are numerous, there will be an active campaign for funds. In all other dioceses and districts, the work of organization will be completed in order that in the autumn a successful dash may be made for the goal.



THE UNITED OFFERING.

Plans are afoot to take up the last offering to this fund in August, in time for the Triennial in St. Louis on October 12th, at which date it is expected that every branch in this Missionary District will have a Corporate Communion. The great Triennial Auxiliary service when the United Offering is made will be at 8 a. m. on Oct. 12th, 1916.

It is hoped that the present amount in hand, \$519.90, will be increased considerably in August that the delegates may take with them an offering worthy of the Churchwomen in this Missionary District. The delegates are: Mrs. H. B. Restarick, Mrs. L. T. Peck, Mrs. John E. Baird and Mrs. John Guild.



THE CATHEDRAL SCHOOLS.

St. Andrew's Priory School for girls opens on September 11th with an excellent staff of teachers. Parents and others who desire to place girls in the school should apply at once by letter or in person to Miss Charlotte Teggart, St. Andrew's Priory, Honolulu. A school catalogue containing information as to terms, etc., will be sent on application.

IOLANI SCHOOL FOR BOYS.

Iolani will open on September 11 with a corps of teachers of successful experience. The Rev. L. Kroll, B.A., St. Stephen's College, New York, is the principal. He will be assisted by nine teachers including the Rev. Frank Eteson, Keeble College, Oxford; Miss Emerson, teacher of mathematics; Miss Arm-

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There is room for a limited number of boarders. Application should be made to the Rev. L. Kroll, Emma Square, Honolulu, at an early day.

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In all of these schools there is daily worship and positive Church teaching. This is understood by all who commit children to our care. Many of the boys and girls in these schools become ardent and active in the Church.



THE BISHOP'S VISIT TO LAHAINA.

On June 24th the Bishop left on the Mauna Kea for Lahaina, Maui. Arriving there at 9:30 p. m., he found on the wharf awaiting him the Rev. F. N. Cockcroft, Miss Caldwell, Isaiah Kim and a number of Church people.

He at once went to the parsonage and had a conference on questions relating to Koreans in the district.

On Sunday the Bishop confirmed nine persons and celebrated the Holy Communion in the Church of the Holy Innocents. Thirty-four people received the Blessed Sacrament. Others were to have been confirmed but they were working at the pineapple factory some distance away and could not come.

On Sunday afternoon he had another conference of Koreans in relation to work. The Bishop stated that since the Koreans moved so frequently and were so scattered he was unwilling to spend any money on the work of Maui.

On Sunday evening, at 7 o'clock, a well attended service was held at Holy Innocents' Church, which was enjoyed by all. On Monday the Bishop visited some of the people and inspected the Church cemetery and the Church property generally. At 4 p. m. a number of people met at the parsonage to meet the Bishop and tea was served on the lawn.

The lot on the beach, which contains the parsonage, and Miss Caldwell's cottage is most attractive. The Kona storms some months ago blew many trees down but there is a sufficient number left for shade and ornament.

The evening was spent on the lanai of the parsonage waiting for the Mauna Kea, which did not arrive till an hour after midnight.

The Bishop expects to visit Maui again in a few weeks when he will go to St. John's Church, Kula.



THE BISHOP'S VISIT TO SCHOFIELD.

On the second Sunday after Trinity Bishop Restarick accompanied by Mrs. Restarick went to Schofield, the Bishop having arranged to administer confirmation and to celebrate the Holy Communion.

When the chapel was reached at 10:15 the Sunday School was in session and it was found that one hundred children were present. Chaplain Aiken and his wife assisted by others have an excellent Sunday School and the singing is greatly aided by the organist, a man of the Twenty-fifth Infantry, who was born and raised in Jamaica and was brought up a Churchman. He is of great assistance to the Chaplain and the Bishop took pains to tell this volunteer organist of the pleasure which it gave him to hear the musical part of the service so well rendered.

Under the care of Mrs. Aiken the choir of girls does good work. They entered singing as a processional "Holy, Holy, Holy," the responses were sung heartily by the choir and the large congregation.

Chaplain Aiken presented four candidates for confirmation, among whom was a captain and his son and a corporal. There are more in preparation.

There were 46 persons who received the Holy Communion, among whom were many officers.

The service was much enjoyed by those present. Bishop and Mrs. Restarick were the guests at luncheon of Lieut. and Mrs. Pridgen. Then Bishop and Mrs. Restarick before leaving for home called on Captain and Mrs. Cheney and Lieutenant and Mrs. Nalle, who are daughters of the late Bishop Gilbert of Minneapolis. An enjoyable day was spent, the condition of the roads helping to make the trip a pleasant one.

Chaplain Aiken is doing good work at Schofield. Besides his work at the chapel and the school he is deeply interested in the library where he is often to be found.



SEAMEN'S INSTITUTE.

In a vast chain stretching round the world are the stations of the Missions to Seamen, where in all the larger ports the society is working amongst the sailors of all nationalities afloat and ashore.

One link in this chain is our Seamen's Institute and Sailors Home in the port of Honolulu. Here, during the past

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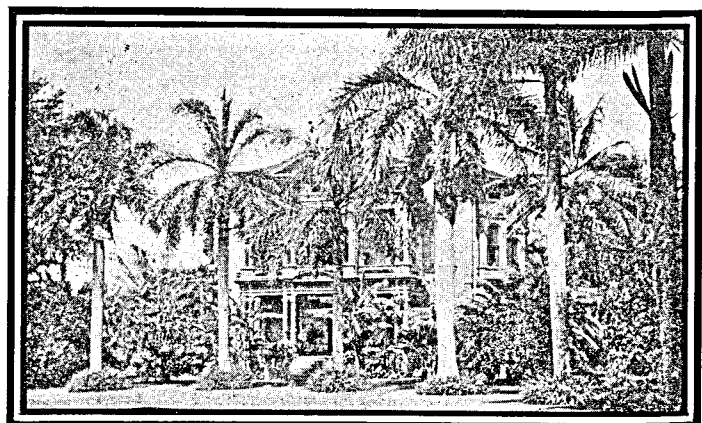
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twelve months the workers have had much to thank our God for. The Sunday services are now regularly held at 6 p. m. in our little chapel and are attended by officers and men of many nationalities, at one service the following nations were represented: American, British, French, German, Swedish and Russian. A branch of the Harbor Lights Guild was formed in February, a number of ladies becoming members and their work of assisting at services and entertainments, providing Sunday teas, visiting sick sailors in the Queen's Hospital and supplying several needs at the institute has been greatly appreciated by the sailors. Now that our building has been properly repaired and partly refurnished, many sailors have made use of the rooms and the Sailors Home department with its well equipped bedrooms has been increasingly used.

The vessels calling at this port have been visited and the many opportunities seized for having short earnest talks on spiritual matters with officers and men. Several excellent concerts and social evenings have been held, thanks to the valued help of many friends of the Mission, and were greatly enjoyed by the men. A number of distressed sailors have been assisted until they could find ships or work ashore. At Christmas time the entire crew of a vessel wrecked at Port Allen was received and cared for at the request of the Chilean Consul.

Our sincere thanks are offered to the numerous kind friends who have helped forward the work in so many ways, and we look forward with confidence into the future, humbly praying that our God will bless the work and provide the needed

wisdom strength and guidance in our efforts to further his Kingdom among sailors.

CHAS. F. MANT,
Superintendent.



FANNING ISLAND.

On the Kestrel there came to Honolulu from Fanning Island, William H. Greig, who brought with him a little girl, a daughter of his brother, David Greig. This is the sixth Greig girl who has attended the Priory, three of them during the Sisters' time and three since 1902. There have been six boys of the family at Iolani and there is one there now.

Of course, Honolulu is a new world to children from Fanning and we could tell some curious stories of these little ones who have come to us who have never had shoes on and who have never seen a horse. The first time the Bishop took little Lita Greig in an automobile, a year and a half ago, she clung to him throughout the short ride, terrified at the novel experience.

When Jimmie Greig came to Iolani three years ago he knew no English and his cousin then at Iolani had forgotten the Manuhiki, which Jimmie spoke. Mingling with the other boys within a year he spoke English fluently and in two years forgot his mother tongue.

The story of the Greig family at Fanning Island is a most interesting one. Some day we may write it up. It is one of the stories of the Pacific which tells of the strange experiences of the Scotchman from Ayr who, after wandering around, acquired Fanning Island.

CHURCH SUMMER SCHOOLS.

We read in the papers accounts of vacation schools which have been largely advertised and have cost some one a good deal of money. This Church has three summer schools on the Cathedral close which cost the Church nothing. These schools are well attended and are wholly paid for by fees charged. Trinity has fifty boys in daily attendance, St. Peter's has forty-seven. Night schools are also conducted at St. Peter's and at Trinity.

Iolani in charge of Mr. G. V. Blue has a day school which is doing good work. All of this work does not cost the Church a cent.



HALEKIPA.

After consultation with Hawaiians who are authority on such matters the Bishop has named the rest house at Kahala "Halekipa," which may be freely translated as the "House of Welcome." During the end of June and the beginning of July the Rev. L. Kroll and family occupied Halekipa. Then the girls who stay at the Priory all the year were at Halekipa in charge of two teachers.

Mr. and Mrs. Bode are to have the house for two weeks in August.

Prior to the vacation Halekipa was occupied by parties of Church workers who generally spent the week-end there, going out on Friday afternoon and returning for Church on Sunday.

Halekipa has been the source of great benefit to Church workers.

The house has recently been stained on the outside and additional furniture has been purchased.

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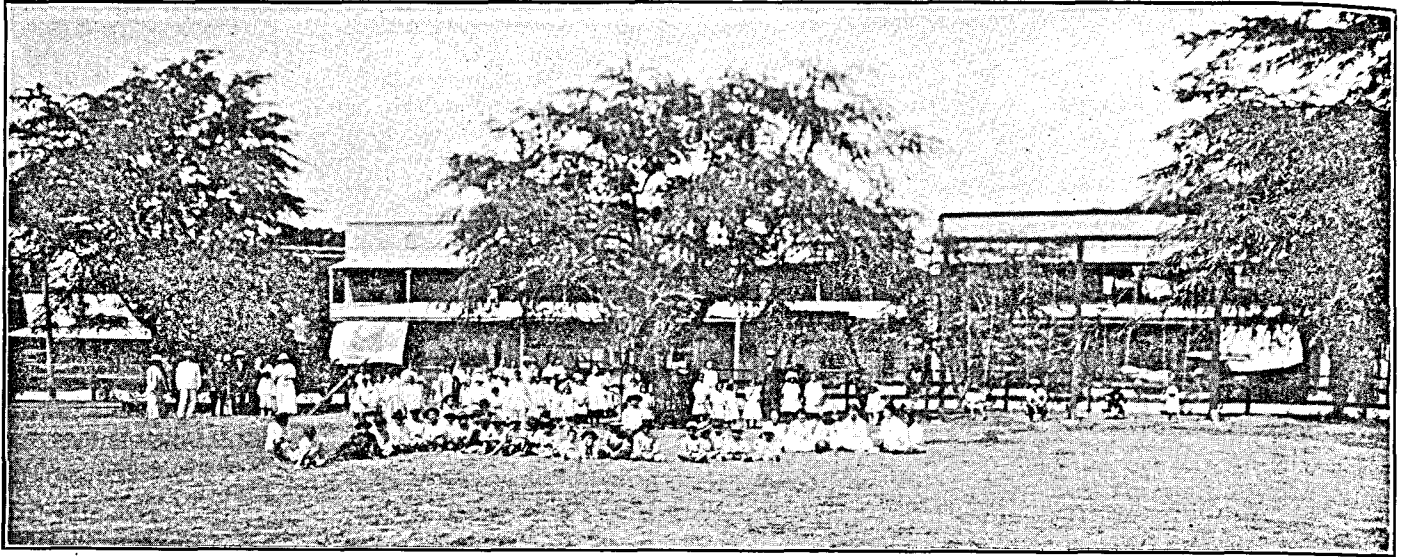
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ST. ELIZABETH PLAYGROUND.

Those who helped to make Halekipa possible may rest assured that they have assisted in doing much for the rest, the health and the enjoyment of many Church workers.



ST. PETER'S, HONOLULU.

The mother of the Rev. Kong Yin Tet, who returned from China three months ago, has not remained idle. She at once organized a class of older Chinese women who could not readily read the Prayer Book. These she is instructing daily in the Mission House and they are making rapid progress as they are all much interested. Mrs. Kong is also preparing a number of older women for baptism.

Mr. Kong Mau Tet is working steadily in connection with the new St.

Stephen's Mission. Although it is the summer time the services in St. Peter's Church at 2 o'clock keep up well. Joseph Yap gives his services at the organ. This young man is the son of the warden of St. Peter's—and gives his services to this new Mission.

TOURISTS.

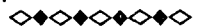
Many tourists who have heard of St. Peter's, visit the Church on Sunday morning for worship and all express themselves as delighted at what they see and hear. The visitors contribute generously in the offertory.



ST. ELIZABETH'S PLAYGROUND.

For some months the Bishop and workers at St. Elizabeth's have wanted to have a playground made on the unoccupied portion of the property. The

Rev. F. W. Merrill some time ago had the lot planted to grass. Thanks to the gifts of friends, swings, a sand box and other appliances for the exercise and amusement of children have been put in place at a cost of some \$150. Miss Len Lam has been looking after the children during July.



KOREAN WORK.

On Tuesday, July 11th, the Koreans connected with St. Elizabeth's tendered the Rev. John Pahk a reception.

About 150 Koreans, men, women and children, gathered to welcome him to Honolulu.

Kwon Seung Keun, Ahn Hun, Kyung and Mrs. Whang made addresses of welcome. To these Mr. Pahk replied telling the people of his desire to help his

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people in every way possible. The Korean children sang a song of welcome composed for the occasion.



IN MEMORIAM.

PAUL S. YOSHIKAWA.

On Sunday, July 9, at 3 p. m., the Bishop held at Trinity Japanese Mission a Memorial Service for Paul Yoshikawa. The Rev. Canon Ault and the Rev. L. Kroll were present in the Chancel to show their respect and affection for the deceased who died in Japan some weeks ago. The service was conducted in Japanese by N. Nagaishi and T. Urata, who are catechists of the Church. The Bishop made an address which was interpreted to those present.

Paul Yoshikawa deserves mention for his Christian life and his devotion to the Church. He was the first Japanese baptized by the Bishop and was one of a class of eleven prepared by the Rev. P. T. Fukao, who were all baptized in the Cathedral on Sunday evening, September 8th, 1907, the witnesses being Canon Alexander Mackintosh, Philip T. Fukao and S. Sakarugawa.

Paul Yoshikawa was a student at Iolani at the time of his baptism and remained there for some years afterwards. Later he obtained a position in a store at Kaanapali, Maui, from which point he walked in three miles to the early service of the Church at Lahaina whenever it was possible to do so. Later he was employed in Honolulu and was always found at the early service at the Cathedral unless there was a service at that hour at Trinity Mission. He was always at the Mission services until he became too ill to attend. He left Honolulu some months ago hoping to recover his health in Japan. He died near his native town after an operation for cancer.

The point we wish to make is this: he was respected by all who knew him of whatever race, by Bishop, priests and laymen, who in addition to their respect had a sincere affection for him as a man of singularly devout character. Not only was he held in high esteem by Christians but all who knew him had the same kindly feelings toward him. Chinese, Koreans, white people as well as Japanese spoke of him with affection and admiration. They said Paul was a "good man." Certainly if all the Japanese whom we have brought to Christ in the Hawaiian Islands were like Paul Yoshikawa we should have a splendid Church, or we might add if all the nominal Christians of any race were as sincere and devout as he, we should have great cause of rejoicing.

The Bishop, Canon Ault, and Mr. Kroll will remember Paul Yoshikawa as one of the most sincere, earnest, active and devoted Christians whom they have known of any race. And when men ask whether men of this race, or that, can become true Christians the memory of this man will make them smile to themselves at the question.

May we with him and he with us attain to the Resurrection of the just.



CATHEDRAL REGISTER.

MARRIAGES.

- June 7—Valentine Stillman Holt,
Sophia Kealiimakaonaona Mett,
by Rev. L. Kroll.
12—Coleman Wortham Jenkins,
Anne Bailey Carpenter,
by Rev. Canon Ault.
20—George Flood,
Maria Sopliakova,
by Canon Ault.
26—Carl Lorenz,
Mary Leilani Morton,
by Canon Ault.
27—Llewellyn H. Johnson,
Eunice Maud Watson,
by Canon Ault.

BURIALS.

- June 20—Edward Pierce,
by Canon Ault.

General Offerings.....	\$357.20
Hawaiian Congregation.....	44.90
Communion Alms.....	14.60
Specials25

Total \$416.95



CATHEDRAL.

Many people are away and as is usual in summer the congregations dwindle. We could have features of a sensational character which would attract some out of curiosity but it is not our way.

This Church of Anglo Catholics with Roman Catholics and Greek Catholics, have many, many centuries of experience behind them. They do not date from one, two or three hundred years back, but from the beginning. We know well that we must not be carried away by

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crowds and that teaching and training alone keep people steadfast in the faith. Catholic Churches do not need to resort to novelties. New things, entertainments, so-called "liberalism" may catch transient crowds, but those who attend Church from principle, those who stay in the old paths and keep the faith once delivered to the Saints are those who are taught in their youth that worship is a duty. The Roman Catholic churches in this Territory have congregations because the people go for worship and not to hear politics or denials of the faith. It may be said that so many of them are ignorant. In reply we ask do Protestants get the poor and ignorant at all?

Doctrine means "teaching." People need to be taught; with exhortations and platitudes, people get tired. Christian Science, the followers of Alexander Campbell, who call themselves "Christians," Mormons and others who increase their numbers teach. They give doctrinal talks. People who wander from the Church are usually uninstructed or have only had platitudes, or sermons on topics of the day preached to them.

ST. ANDREW'S GUILD AND AUXILIARY.

The relief committee of St. Andrew's Guild have not taken a vacation, but are busy with war relief work. One hundred and three hospital shirts are going forward on the Manoa to the N. Y. Branch of the American Fund for French wounded as a result of three weeks' labors. Will those who are able and willing to contribute a bolt of material (\$5.00) notify Mrs. L. F. Folsom, as the ladies promise to make up all the material contributed. Any smaller donations in cash will be gratefully applied to the freight.

The Diocesan corresponding secretary of the Woman's Auxiliary announces that the annual reports are out and ready for distribution and may be had at the Bishop's House on application.

It will be a happiness to welcome the return of our Diocesan president, Mrs. H. M. von Holt, and family on July 18th. She has been greatly missed during her absence of two months on the mainland.



LAHAINA.

Church papers on the Mainland have commented on the fact that the Church of the Holy Innocents, Lahaina, gave ninety dollars as the Sunday School Lenten offering for Missions. One paper says: "Miss Caldwell saw one boy down town blacking shoes. She asked him what he was doing and he said: 'Shining for the Church.'" We give a picture of Roger when he came up at the time of Convocation soliciting shines.

This boy is ten years old and is part-Chinese and part-Hawaiian.

Miss Caldwell wants to put him in Iolani that he may be of further use to the Church. Who wants to provide a scholarship for Roger? His mother went to Sunday School at the Church of the Holy Innocents when she was a little girl and her children are in the Sunday School now. She can not afford to send Roger to school.

Roger wants a scholarship. With board and tuition and washing this will be \$150.00. He is worth it! Who will give it?



PERSONALS.

Canon Ault and family are spending July on Tantalus. The Bishop postponed his visit to Kula for a few weeks so that he could take the Cathedral services for which Canon Ault is assigned. Canon Ault has come down for Sunday services except on one occasion.

The Rev. L. Kroll, wife and three boys spent the first two weeks of July at "Halekipa," which is the name given to the rest house at Kahala. Mr. Kroll comes in for Sunday services.

Reynold B. McGrew and family and Mrs. Paul Withington and son are spending July and August at their house at Kahala, next to "Halekipa." There are many Church people who have summer homes on this beach. We may have morning services there some time in the future.

L. T. Peck, wife and son left on the Matsonia for a six months' visit to the States. Mr. Peck has been treasurer of St. Andrew's Cathedral since 1902 and has been a valued business advisor of the Bishop. Mrs. Peck has been treasurer of St. Andrew's Guild for five years and has been a most efficient officer.

After some time spent in California they will go East to visit relatives and friends.

On the Niagara on June 23, Mr. and Mrs. Arthur G. Smith left for a two months' visit to Vancouver and Alaska. Mr. Smith is the valued chancellor of the district, and with Mrs. Smith is interested in all the work of the Church.

We heartily congratulate Major R. R. Raymond on his promotion. Henceforth his correct title will be Lieut. Colonel R. R. Raymond. The letters of transfer of Colonel Raymond and family have been received and they are duly entered as communicants of St. Andrew's Cathedral Parish.

On the Ventura of July 10th came the Rev. John Pahk who, was ordained to the order of deacon by the Bishop of California on June 14th last. Mr. Pahk will at once take charge of the Korean Mission of St. Luke, which holds its services at St. Elizabeth's. Mr. Pahk comes well prepared to do good work and he is glad to be in Honolulu again.

During the last two weeks of July two teachers of the Priory and sixteen girls who make it their home have been occupying the rest house, Halekipa. It is indeed a fine thing that we have this place for workers and others.

The Rev. J. Knox Bodell and wife are going on a furlough at the beginning of August. They will take with them the

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youngest child, Mynarda, leaving the other two with friends here. They expect first to go to Great Falls, Montana, and then to Los Angeles, where Mr. Bodel's mother lives. Mr. Bodel expects to attend the General Convention in St. Louis in October and Mrs. Bodel will accompany him.

On the Matsonia, June 28th, Mrs. W. L. Emory left for a visit to the Eastern States. Mrs. Emory is the efficient president of St. Andrew's Guild. Her son Clossen is in a militia company of the State of Massachusetts and he is probably ordered to the border before this.

Mrs. D. P. Blue of the Cluett House, Mrs. Pentland of Hauoli, Waikiki, Miss Maddison of St. Andrew's Priory and Miss Clara Savage of St. Mary's Mission left on Saturday, July 8th, for a visit to the volcano. After having enjoyed their visit very much they returned on the Mauna Kea on the following Tuesday morning.

A recent visitor to the city was found on Sunday morning at St. Peter's Church. He and his wife remained after the service and said that in their home in the States they had read in a number of the Church Chronicle about the service at St. Peter's and they had made up their minds to attend and they were very thankful that they did so as they had enjoyed it very much.

The Hilo Tribune of July 5th mentions the names of the men who had the responsibility of making the celebration of the Fourth of July a success—among the eleven on the committee was the Rev. J. Knox Bodel, who was chairman and judge of the children's athletic sports at Mooheau Park.

Miss Annie S. Dran is spending some time with Mrs. Baird at Hauoli, resting from her continuous and arduous work of the past year.

Dr. R. B. Teusler, who is in charge of St. Luke's International Hospital, Tokyo, passed through Honolulu with his family on the Shinyo Maru July 12th on his way to Japan after a year's work in the United States for the purpose of raising \$500,000.00 for the new hospital. He returns with \$400,000.00 secured, the remaining \$100,000.00 being underwritten by the Board of Missions, which enables him to proceed at once with the new building. It will be remembered, perhaps that to this fund the Emperor of Japan subscribed 50,000 yen.

In his private practice, Dr. Teusler

receives a large income which he turns into the hospital treasury.

We would note in passing that the doctor, like many Church workers in Japan, is a Virginian and it is his cousin whom President Wilson married some months ago.

In the party with Dr. and Mrs. Teusler and four children were five others, Mrs. Konnutt and daughter, Miss Owen, Miss Meyers and Miss Ambler. The children of the party were entertained by Mrs. John E. Baird and three lady missionaries were taken care of by Bishop and Mrs. Restarick.

The Rt. Rev. Lemuel H. Wells, D. D., who was Missionary Bishop of Spokane previous to his retirement, accompanied by Mrs. Wells, arrived on the Niagara for a month's stay. Mrs. Wells was a girlhood friend of Mrs. A. H. B. Judd in their home town, Geneva, New York, and Bishop and Mrs. Wells will be Mrs. Judd's guests during a part of their stay. Bishop Wells assisted at the Cathedral services on Sunday, July 16th, and will preach there on his return from the volcano trip.

Mrs. John Osborne was a returning passenger on the Niagara after a two months' visit with her son's family in Vancouver.

It was a pleasure to renew the acquaintance made during the Triennial Convention in Cincinnati six years ago of Mrs. John Little and daughter of Glendale, Ohio. Mrs. Little brought the news that mother Eva of the Sisterhood of the Transfiguration is soon to pass through Honolulu on her way to Anking, where a school has been established under the care of the Sisters. Mother Eva is a sister of Bishop Matthews of New Jersey and of Mr. Mortimer Matthews of Cincinnati, both of whom married daughters of the late William A. Proctor.

Mother Eva will be accompanied by her niece, a daughter of Mr. and Mrs. Mortimer Matthews, who, after taking a course in the Deaconess School, New York, has entered the Sisterhood of the Transfiguration. This will be the first visit of relatives of the Proctor family to see St. Elizabeth's Mission, a work which has been supported by the family for fourteen years.

A letter from the Rev. P. T. Fukao from Tokyo dated June 27th states that he arrived in Yokohama June 26 at 1 p. m. and at once went to Tokyo to see his wife, who is ill in a hospital. The letter states that Mrs. Fukao is ill and that Mr. Fukao is greatly distressed.

He states that his gratitude to friends who enabled him to go to Japan will go through all his life.

Mr. Fukao held service on the steamer for the Japanese passengers.

◆◆◆◆◆

REPORT OF THE SECRETARY OF THE UNITED OFFERING FOR 1916.

The secretary of the United Offering for the Honolulu District Branch of the Woman's Auxiliary herewith submits her report.

Some months ago letters were sent to each branch, asking for a complete list of members, and stating the object for which the mite boxes were to be used.

The only response received was from the Hawaiian Junior Auxiliary, which was full and satisfactory, the result being the first offering made by that branch to the United Offering of \$18.95.

It seems that in the past a complete list of boxes given out in the parish branches has not been kept, and in order to do this it must be the work of one woman in every parish or mission to look after this special work of the auxiliary. Mrs. Pentland was appointed for St. Andrew's Parish, in which the Diocesan president coöperated, with the result that St. Andrew's collected the past year

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\$206.96. This is certainly encouraging as in the previous year only \$68.70 was reported from that branch.

I have sent out boxes and literature from time to time as addresses have been known and postals have been sent out notifying members of the date of the last collection for the year.

The Diocesan corresponding secretary has also aided me by reminding the officers in her letters on other business that it was hoped there would be an offering from every parish and Mission to report at the annual meeting. As a result of our combined efforts 14 branches responded as against only four of last year—the total being \$351.25 besides the amount handed to the treasurer from private sources. When I tell you that last year amounts from *all sources* totaled only \$127.11, which is exceeded by \$200.00 this year, you will agree with me that this gain is a matter for congratulation.

Last year the treasurer reported as the result of two years' efforts a balance of \$164.85, so that, together with this year's \$355.05 collection, amounts to \$519.90.

If you will remember the last Triennial offering in New York was \$306,496.66 and our delegates, Mrs. von Holt and Mrs. Cooke, took with them as the gift of the women of this District \$455.00, which was the largest ever made by us up to that time. It was decided by the Diocesan officers to raise the amount for the next Triennial to \$500.00, which seemed a great sum to raise at that time.

It is therefore with no small degree of satisfaction and thankfulness that I announce the fact that \$519.90 will go forward by our delegates to St. Louis in October, a sum of which our delegates need not be ashamed, made up of real thank-offerings for special mercies in many cases, and over and above the tithes that we are in duty bound to give.

At the last Triennial 103 Dioceses and Missionary Districts sent gifts to the United Offering. The Shanghai branch lays aside a certain part of what members bring to the yearly meeting. The Alaskan women give their earnings from bags and moccasins. The Chicago women send their checks—the farmer's wife in Maine, her share from butter and egg money—the women of New York's East Side put their hard-earned dimes and nickels into the little blue boxes, nor is this all, before this dreadful war American Churchwomen on the Continent of Europe and Brazilian women from South America sent contributions.

It is only 27 years since the first offering of \$2,000 was made in 1889, and the total raised since then is one mil-

lion one hundred and eighty-four thousand dollars. Time will not permit me to tell you how this has been expended, but it is a long list of notable achievements.

May I suggest that as soon as the date of the Triennial Auxiliary Day is known when the united offering for 1916 is presented, that our Auxiliary branches in these islands arrange for a corporate communion in each parish, making the rest of the day one of intercession that to our united gifts shall be added our united and earnest prayers that God will put it into the hearts of many faithful women to give *themselves* to the work of the Master in the Mission field, or, if they cannot go themselves to give of their substance gladly, as the Lord hath prospered them.

This great offering in October is to be given to the Board of Missions to be devoted entirely to the training, testing, sending and support of women for Mission work at home and abroad and to the care of such as are sick or disabled.

Respectfully submitted,
FRANCES MARTIN,
Diocesan Secretary of the United Offering.



THE LITTLE HELPERS OR BABIES' BRANCH OF THE WOMAN AUXILIARY.

The literature and mite boxes for this new branch of Auxiliary work did not arrive until the year was half gone and I am sorry to say children were not enrolled and boxes placed until Lent was almost here, consequently there will be no financial report this year.

Mrs. McGrew was unable to take up more than the preliminary steps when she made a trip to the Coast and on her return was unable to go on with it, but a list of sixty babies has been collected and twenty-five have been enrolled and literature and boxes have been distributed to the mothers.

A beginning has been made but we need a secretary for the coming year. It is wonderful what these little pennies have done and are doing. Let me name a few of their achievements.

They support the Angelica Church Hart Day School in the District of Shanghai, the Gaylord Hart Mitchell Memorial Kindergarten at Akita, Japan, the cot in St. Agnes's Hospital, Raleigh, N. C., and a font each year is sent to some place in the Mission field. Sometimes one Diocesan branch of the Little Helpers sends the font—but perhaps it would be wiser to let the Board of Missions divide the money up as it sees fit

according to the rules of the society which are these.

"THE LITTLE HELPERS."

Text—"Little Children, Love one Another."

The Little Helpers' Society is embodied in six rules:

First—That every child by baptism becomes a member of the missionary, and the missionary society is the Church.

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Second—The first day of each week is the time to lay apart for the Lord, as the Apostles did, forming this habit in the child life.

Third—The Little Helper must pray for missionaries as well as give to their work. We may plant and water, but it is God who giveth the increase!

Fourth—This cannot be a Parish society—it is to teach something broader. The child is not a member of the Parish, but the whole body of Christ—the Church.

Fifth—The gifts from the box are to be divided between the foreign, domestic and diocesan work.

Sixth—Should God call the little ones to Paradise they have not ceased to be members of the Church; so, neither need their work cease. Those who love them can still keep boxes and each Sunday put in a gift and ask God's blessing on His little ones who believe in Him, binding together the Church militant and expectant."

Of course, the idea of the Little Helpers is to train the child as soon as he is old enough to say his prayers to pray and give, and later work for Missions. The mother takes the little one to the red box every Sunday morning and while he drops his penny in he is taught to say the sweet little prayer: "God bless the Missionaries all over the world, and all the Little Helpers, for Jesus Christ's sake. Amen."

The society is now being generally known as the "Little Helpers" instead of the Babies Branch because it includes children up to eight years. At eight it is hoped they will be advanced into section 2 of the Junior Auxiliary—composed of children from eight to sixteen. Once a year a service is arranged by the rector of the parish to which the mothers come bringing the babies with their mite boxes, which are offered upon God's Altar. As soon as possible the children are taught to sing, "Dropping in the Pennies," which is sung at this little service which we hope to hold this year, of which due notice will be given.

MAY L. RESTARICK,

For Mrs. R. B. McGrew,
Diocesan Secretary of the Babies Branch.

◆◆◆◆◆

EDUCATIONAL REPORT OF THE WOMAN'S AUXILIARY FOR MISSIONARY DISTRICT OF HONOLULU.

MRS. H. McK. HARRISON, Secretary.

It is with deep thankfulness that I submit twelve (12) separate reports as against six (6) of last year. Some are very meager and hardly more than beginnings but that they are beginnings is a

cause for rejoicing. And this too is the assurance of leaders for a corresponding number of organizations and there is hope of leaders in two other places.

There is no report this year from the St. Andrew's Juniors as the organization has been so unsettled, due to frequent changes of presidents.

We were informed by the educational department that this was to be a review year in Mission study and the "Conquest of the Continent" or "Japan Advancing, Whither?" were suggested. We chose the latter, as our Auxiliaries had pledged its aid to Deaconess Spencer for her work among the girls and women of Trinity Japanese Mission. So, where it has been possible Japan and the Japanese have been our theme.

Deaconess Spencer kindly was our leader in a normal study class held in the fall. The nine members represented St. Andrew's, St. Clement's and the Epiphany, and all felt, not only that they had enjoyed the class, but that they had been personally benefited by the close intercourse with so spiritually minded a leader and that their knowledge of and sympathy with the Japanese had been deepened.

The Deaconess later led a class intended for both St. Andrew's and St. Clement's, but as all of the St. Clement's women, who had not already taken the course, who wished to take it, were prevented for various reasons at that time, it resolved itself into a St. Andrew's class and has been reported by Mrs. Emory.

It has been felt that the interest created in the members of these two classes and with which they endeavored to inoculate their fellow-workers was a strong element in the planning and carrying out of the Cherry Blossom Fête for the benefit of the hostel.

◆◆◆◆◆

REPORT OF THE ALTAR DEPARTMENT OF THE WOMAN'S AUXILIARY.

MRS. RESTARICK.

At the last Convocation it was voted that the afternoon offering on Auxiliary Day together with the balance in the treasury, \$22.65, be given to Mrs. Restarick to divide between the three Missions that had appealed for help, viz, Church of the Holy Apostles, Hilo, St. John, the Baptist, new chapel in North Kona, and Holy Trinity Japanese Mission, Honolulu. With this money I was able to send a white silk burse and chalice veil to Hilo and materials for Altar Linen and red felt hangings for the Kona Altar, besides having \$7.50 to start the Altar Fund for the Japanese Church. By Easter Day of this year funds had

been gathered to enable us to see the new Altar and Reredos and Altar Rail in place, much to the joy of the members of that little Mission. The Japanese themselves contributed a large share of the \$155.00 needed.

The total paid into this Fund for the year was \$178.00. This shows what may be accomplished with each branch doing a little and I am glad to hear that every branch *but one* contributed and I am sure that privilege must have been overlooked by the officers in charge.

Of course, when this fund was started \$1.00 a year from each branch was the minimum expected, and we hoped many branches would feel moved to do more. This year I appeal for more generous gifts as I have pledged myself to work the coming year to provide an Altar for St. Mark's Mission, Kapahulu.

We have also had an appeal for a

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cassock for a clergyman for the coming year. One of our hard-working missionaries needed a new surplice and stole for Easter, but as I could not get the money to do it I appealed to the Massachusetts Altar Society, which made a kind and generous response and both arrived in time to make our Missionary glad at Easter. A white silk burse and chalice veil and corporal were also furnished to Epiphany Mission, Kaimuki. Also by securing the old choir vestments of St. Andrew's, Epiphany choir was enabled to appear vested for the first time at Easter.

We are indebted to the Massachusetts Altar Society for surplice and cotta patterns, which may be had from me on application. It is the aim of the Southern California Altar Department to provide at least one new altar a year with its complete furnishings for a new Mission, and it is my hope, if every branch will help, that we may be able to do the same in the Missionary District of Honolulu. The Directress of the Altar Department of Southern California is also appealed to when a Missionary is in need of a cassock, a surplice or stole as in the case of the Massachusetts Altar Society and help is given to struggling Missions to enable them to make such furnishings themselves if there are devoted women able to carry out directions. But to be able to do all these things the District Altar Fund must be kept in mind and liberal pledges made to it.



THE WOMEN'S UNITED OFFERING.

By ANNIE M. SLADE, Diocesan Treasurer, Diocese of Massachusetts.

When it was determined to develop the cathedral idea and to adopt old St. Paul's at once for that purpose, many were the hopes and plans looking toward the advancement of interests common to the whole diocese. Each year enlarges the cathedral's place in the hearts of the people, and it is more and more widely recognized as a devotional centre. On its calendar now stands a fixed date to which the thoughts of the women in all our parishes are directed—Thursday between Ascension Day and Whitsunday, falling this season upon the 8th of June. During the regular service of Holy Communion, celebrated that day as on each Thursday at 11 o'clock, the "United Thank Offering of the women of the Diocese of Massachusetts" will be presented. Thus annually the opportunity is given to marshal forces, to emphasize solidarity, to realize unity of purpose and accomplishment; and with devotion shared and multiplied by mutual high im-

pulse, to renew consecration to the cause of missions.

Among the various methods or channels by which the stream of private benevolence reaches the treasury of the Board of Missions this united offering has an importance of its own. At New York, in 1913, there was laid upon the altar at the great Triennial Service the sum of \$306,496.66. This represented the loving sacrifice of women in every diocese and district of the Church (91 in America, beside those in China, Japan, Africa, Cuba, Mexico, Brazil), and was largely made up of small contributions, gathered in the little blue mite boxes, tokens of constant, perhaps, daily, thanksgiving, over and above all other stated pledges or obligations. Such an amount might indicate that the enterprise was well known, but those who are responsible for its promotion find numbers in every parish to whom the idea seems new. Its history is interesting.

The Woman's Auxiliary, in its present form, was established in 1871. In 1883, during General Convention at Philadelphia, a special celebration of the Lord's Supper was held for its members. This was repeated in 1886, when the offertory was set apart for a designated object—the building of a small chapel. Before the next Triennial a vision had come to one prophetic spirit of what it might mean if every woman of the Church could feel that she had a part in such a service of thanksgiving for advance in the work. And so the thought was born and has grown in these twenty-seven years, embodying the force of earnest, prayerful effort, its record rising from two thousand to three hundred thousand dollars. One might suppose that a few liberal givers became more generous from year to year, but the fact is that the number of people, be their means great or small, who recognize their privilege of carrying the Evangel into all the world is rapidly increasing. As there are about 600,000 women in our American Church the average annual contribu-

tion to this collection for the last three-year period was less than seventeen cents.

The offering has been described as "a gift of women, to women, for work among women." To carry out this purpose the amount presented is at once entrusted to the treasurer of the board, Mr. King, placed at interest but not set apart as an endowment. The whole sum is divided, interest being included, into three portions to be expended equally during the three years, so that every penny goes into immediate usefulness. It is assigned for the "training, testing, sending and support of women for Mission Work at home and abroad, and to the care of such as are sick and disabled."

"Supported from the United Offering of 1913, there are at present 181 women actively engaged, 114 in the domestic and 67 in the foreign field. Besides these, there are seven retired missionaries receiving grants, and six applicants in training." Our gift in 1916 must be adequate to continue these salaries, since that of 1913 will be entirely exhausted, and to provide for advance. The ideal would be for this fund to care for all three hundred now commissioned by the Board, releasing in this way appropriations for the other one hundred and twenty, to be spent in strengthening weak stations, adding trained men to the staffs of our Bishops or improving the "plant" at Hospital, Church or School. The women of Canada have realized this and have assumed the charges of all women-workers on their missionary-roll. It does not seem too much to expect that every woman at her fireside should wish to do her part toward the support of those who are performing her duty in "blessed substitution" on the Church's frontiers.

The special services at which the United Thank Offering has been presented are noteworthy. There must be many who recall that at Trinity Church, Boston, in 1904. A Eucharist it is, indeed, when, as at the Cathedral of St. John the Divine, two thousand communicants,

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OFFICERS OF PARISHES AND MISSIONS. (WATCH THIS TABLE.)

	GENERAL MISSIONS			DIOCESAN MISSIONS				CONVOCATION EX.	
	Amount Assessed	Amount Received	Amount Assessed	Amount Received				Amount Assessed	Amount Received
				1st.	2nd.	3rd.	4th.		
St. Andrew's Cathedral.....	\$ 300 00		\$ 300 00					\$ 150 00	
St. Andrew's Cathedral, Hawaiian.....	63 00		63 00					27 30	
St. Clement's.....	63 30		63 30					26 70	
St. Peter's.....	45 00		45 00					14 50	
St. Elizabeth's.....	21 70		21 70					9 50	
Epiphany.....	15 00		15 00					6 00	
St. Mary's.....	8 00		8 00					4 00	
St. Mark's.....	7 00		7 00					4 00	
St. Luke's.....	12 60		12 60					6 00	
Holy Trinity.....	10 00		10 00					4 00	
Good Shepherd.....	40 00		40 00					10 00	
Holy Innocent.....	15 00		15 00					6 00	
St. John's.....	10 00		10 00					4 00	
Holy Apostles.....	20 00		20 00					5 00	
Holy Apostles, Japanese.....	10 00		10 00					2 00	
St. Augustine's.....	10 00		10 00					5 00	
St. James'.....	7 00		7 00					2 00	
Christ Church.....	22 40		22 40					6 00	
St. Paul's.....	10 00		10 00					2 00	
Paauilo.....	5 00		5 00					3 00	
Papaaloa.....	5 00		5 00					3 00	
Specials.....									
	\$ 700 00		\$ 700 00					\$ 300 00	

It is felt that the Parishes can stand this: and the amount if fully paid in will cover the present necessary expenses.

(Signed) GUY H. BUTTOLPH, YAP SEE YOUNG, ARTHUR G. SMITH, R. B. MCGREW,
Board of Equalization.

N. B. In future months the spaces will be filled in as payments are made.

representing their sisters in every district and diocese, offer together their alms and their oblations. At each Triennial the historic alms basin is loaned to the Auxiliary, and upon this their gifts are placed. It is the property of the whole Church, kept in the custody of the secretary of Convention, and was given to our visiting bishops at Oxford, in 1852, at the celebration of the 150th anniversary of the Society for the Propagation of the Gospel. The material is silver-gilt, the

centre bears a gold medallion, portraying the Epiphany scene.

In 1910 Massachusetts' share in this Offering was \$14,253.94. In 1913 she gave \$18,670.02. Thus far, for the two first years of this Triennium, the treasurer has received \$10,345.46. The contents of the mite-boxes should reveal a sum equal to this amount, when laid upon the altar at the Cathedral service in June, if we are to hold the ground already gained and to satisfy our own steadfast

desire to fulfill the promises assumed in our name by the Board of Missions.

To gather money, even for the highest use, is not the only end in view. One purpose is unity of aim; another is to provide a method whereby every woman may share in the splendid results of such unity. Again, the "little blue box" may be a constant reminder of the *grace of gratitude*, and furnish the means for its immediate expression.

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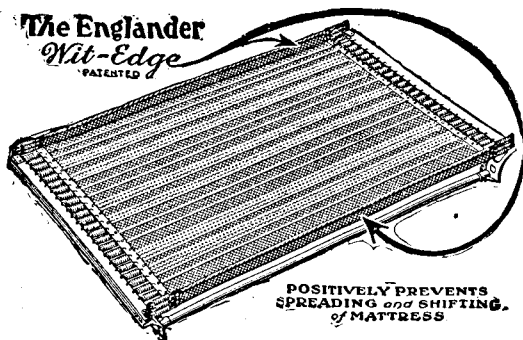
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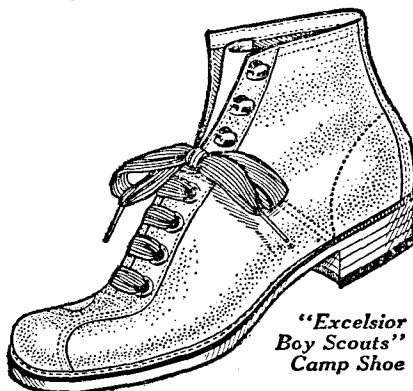
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